

and thought which were the strongest,
naturally become the
most vivid and survive all the rest.
Recollection of evil deeds,
of opportunities wasted, causes the
unfortunate man indescrib-
able agony and torture; while the
consciousness of a life
well spent in the love and service of God
steadies him, makes
him serene and cheerful.
Besides, the dying man is tortured by what
are called
'spiritual fears'—fears of Divine wrath and
of Hell-fire
imbibed from false religions, fears which
blight the existence
of many a soul, keep it fast bound in the
fetters of ignorance
and superstition and practically shut it from a
sight of
God's infinite and universal love. Such fear
as this aggravates
intensely all other natural and bodily fears.
Death is bad
enough, but when you add to the fear of it
the dread of coming
torment, no wonder people are afraid to die.
No man dies insensible or unconscious as some
physiologists
assert. Even a madman or one in a fit of
delirium tremens
will have his intervals of perfect lucidity at the
moment of
death though unable to say so to those present.
The man
may often appear dead, yet from the last
pulsation, from
and between the last throbbing of his heart and
the moment

when the last spark of **aitma**^ heat leaves the
body, the
bram thinks **aid** the ego lives over in those brief
seconds his
whole life. Philosophers **aid** **sages** therefore
advise those
who assist at a death-bed to speak in whispers
aid enjoin
perfect silence just **after** death has laid her
clammy hand
upon the body, **lest** they disturb the quiet ripple
of thought
aid hinder the busy work of the past casting its
reflection
upon the veil of the future. The final stroke is
sudden,
^ consciousness leaves the body as **insta**
itaieously as the
fiane the wick.

This is how the famous **Maharishi Sri Venka**^
a-amaia
of **Tiruvainanalai**, one of the fore**most** modern,
sages of